

To the Public.

The Whig Central Committee of Michigan beg leave to lay the following facts before a candid public:

The suspicion that has long existed of the alliance of Mr. Birney, the abolition candidate for the Presidency, with the Locofoco party, is at length confirmed. On the 28th of September last, in pursuance of an agreement made with the party leaders in Saginaw county, in this State, he was nominated as their candidate for the State Legislature, by a regular Convention of the Locofoco party at Saginaw city, having previously authorized a friend, who was a member of the convention, to express his willingness to accept the nomination. Of this fact, there is not the least possible doubt. Great efforts have since been made, and are making, to conceal the evidence—especially of Mr. Birney's acquiescence in the nomination, and his adherence to democratic principles, and the Polk and Dallas party; but these facts can no longer be denied. We are enabled to submit evidence of a character to convince every candid mind. We leave the public to judge. Subjoined is the sworn statement of Wm. S. Driggs, Esq., a gentleman of intelligence, and perfectly unimpeachable character. We vouch for his unalloyed truth and veracity.

J. M. HOWARD,
F. A. HARDING,
S. BARSTOW,
D. SMITH,
JOHN OWEN,
Detroit, October 14, 1844.

STATE OF MICHIGAN.

WAYNE COUNTY.

William S. Driggs, of Detroit, in said county and State, being duly sworn, says, on Wednesday, the 9th day of October instant, he left the city of Detroit for the purpose of going to Saginaw, in this State, and ascertaining the facts and circumstances relative to the nomination of James G. Birney, Esq., to the Legislature of the State by the 'Democratic' party in the County of Saginaw; that on the 12th day of October inst., he called at the dwelling house of J. B. Garland, Esq., about nine miles from Saginaw city, and held a conversation of considerable length with him; that said Garland informed deponent that he, said Garland, was a member of the Democratic party; that he was a member of the Democratic Convention of said county, held at Saginaw city, on the 28th of September last, for the purpose of nominating candidates for county officers and for Representatives in the Legislature of this State; that he, said Garland, attended said convention, (which was held at the house of E. Jewett); that James G. Birney, Esq., (who resides at Lower Saginaw, in said Saginaw county), was then and there nominated by said Convention as the candidate of the Democratic party for such Representative, by an unanimous vote; that he, said Garland, had several conversations with said Birney, some days previous to the meeting of said convention, in reference to said Birney's becoming such candidate, in which the latter expressed to him (said Birney's) willingness to accept such nomination, remarking that he should be quite willing to accept it, if tendered to him, and would, if elected, serve the county to the best of his abilities, and refrain from making the question of Abolition in the House; that he, said Birney, was a Jeffersonian Democrat, and always had been. Said Garland also stated to this deponent, that when in the said convention he was questioned by other members respecting Mr. Birney's political sentiments and opinions, and that in answer, he stated to the convention what he then stated to this deponent; deponent then asked him whether authority be held for making said statement to the convention? to which he replied that he had in his possession a letter from Mr. Birney himself, authorizing him to make such statement; deponent then requested him to show him the letter; said Garland declined, remarking that he would show it to no one, unless said Birney should send him having authority him to make such statement, in which case he would produce it. Said Garland is a man of respectability and good standing, and a Democrat of influence in said county. He expressed his determination to vote for Birney, and to do all in his power to promote his election, affirming that he (Birney) was the regularly nominated candidate of the party, and that those of the Democrats who had declared against him constituted but a mere faction. He also stated that he was well acquainted with Mr. Birney, and that the latter was in the habit of frequently stopping at his house. Deponent then requested said Garland to make an affidavit of the facts he had thus stated, but he refused, alleging that he had been informed that Mr. Birney's nomination was procured by the Locofoco party, and he was unwilling to do any thing which might have that effect.

Deponent further says, that on the day before, he had a conversation with Mr. E. Jewett, the keeper of the house at which said convention was held, and was informed by him that he heard said Garland state in said convention, in a public manner, that Mr. Birney had professed to him to be a Democrat, and promised, if elected, 'to carry out Democratic principles.' Said Jewett refused to give deponent a written statement of this fact, for the same reason given by Mr. Garland; and that those of the Democrats who had declared against him constituted but a mere faction. He also stated that he was well acquainted with Mr. Birney, and that the latter was in the habit of frequently stopping at his house. Deponent then requested said Garland to make an affidavit of the facts he had thus stated, but he refused, alleging that he had been informed that Mr. Birney's nomination was procured by the Locofoco party, and he was unwilling to do any thing which might have that effect.

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Mr. Birney had declared to him (Garland), his willingness to receive the nomination for Representative at the hands of the Democratic party. But the gentleman who drew it up and now has it in possession, refused to permit the same to be published. Deponent further says, that he called on Mr. Jenney, the editor of the 'North Star,' a Democratic newspaper printed at Saginaw city, in which the proceedings of said convention were published, and was shown by him the original manuscript containing the said proceedings, and that the following is a true copy thereof, as published in said newspaper on the 10th of Oct.

DEMOCRATIC COUNTY CONVENTION.

The Democratic delegates from the several townships in the County of Saginaw, met in Convention, pursuant to notice previously given, at the house of E. Jewett, in Saginaw city, on Saturday the 28th day of September. Albert Miller, Esq., was called to the chair, and Truman M. Waters, appointed secretary.

The object of the Convention was stated to be, to nominate suitable persons to be supported at the ensuing election by suitable officers. The following delegates appeared and took their seats:

Saginaw—E. N. Davenport, Joshua Blackmore, Albert Miller, Anthony R. Swarthout, James A. Kent.

Taymouth—A. F. Hayden, J. Malone, J. B. Garland, James Farquhar, John Farquhar.

Tuscola—T. A. Waters, E. Davis, E. Ellis, H. Davis, A. H. Williams.

Tittabawassee—Thos. McCarty, Wm. Shields, Robert Ute, Saml Shattuck, James Gotee.

Hampton—S. S. Campbell, J. F. Marsac, Benj. F. Cuney, Sherman Wheeler, Louis Tromly.

The following nominations were made by the Convention:

For Representative—James G. Birney.

For Associate Judges—Gardiner D. Williams, Andrew Everett.

For Treasurer—Sydney S. Campbell.

For Sheriff—J. B. Blackmore.

For Judge of Probate—Albert Miller.

For County Clerk—W. L. P. Little.

For Register of Deeds—Thomas Simpson.

For County Surveyor—James J. McCormick.

For Coroners—E. N. Davenport, E. Davis.

Resolved, That the above ticket be declared unanimously nominated by this Convention.

A. MILLER, Chairman.

September last, stated that Mr. Birney, professed to him to be a Democrat, and stated that he (Birney) would carry out Democratic principles.

And further this deponent with out.

W. S. DRIGGS.

THEO. WILLIAMS,
Justice of the Peace, Wayne county, Mich.

From the Boston Courier.

Renunciation of the Liberty Party.

Haverhill, Mass., Oct. 23, 1844.

Dear Sir.—At the request of some of our Liberty party friends in this place, I enclose for publication in your next paper, a statement of my reasons for abandoning James G. Birney, which they are desirous of presenting to their brethren elsewhere. They wished to send it to you through some individual known to you, in order that you might be assured of the genuineness of the document. It is gratifying to find that they are opening their eyes to the true position of their party, and their duty to the country at the approaching election.

Very respectfully, yours,
JAMES H. DUNCAN.

J. T. BUCKINGHAM.

To the Editor of the Courier:

Sir,—The undersigned, citizens of Haverhill, Mass., have been active members of the Liberty party, and our efforts in the cause of Abolition have been well known in this vicinity. In advocating the election of James G. Birney, we supposed that we were acting in accordance with moral duty, and promoting the well-being of the slave and his master. But his recent acceptance of the nomination from the Locofoco party, and his expression that there was more danger of the annexation of Texas by the election of Henry Clay than of James K. Polk, lead us to doubt his impartiality between the two great parties. Therefore we cannot any longer give him our support. We have also carefully considered the position and principles of the different candidates for the Presidency. We regard J. K. Polk as the candidate of Southern Democracy, (so called), nominated and elected on the basis of slavery. We have read his letters, and the resolutions passed by his friends in their public meetings, and are constrained to believe, with the editor of the New York Evening Post, that the annexation of Texas means nothing more than the extension and perpetuation of slavery, at the risk of war. But on the contrary, we find Henry Clay and his supporters fully committed against the nefarious project, and they being pledged to go against annexation. Our doubts, that have heretofore existed, are fully removed by his last letter to the editors of the National Intelligencer. The condition alone on which he would annex Texas can never occur, till the States shall forfeit all regard to national morality and honor. We, therefore, feel that we are bound to give our votes to such candidates as we believe will keep out the annexation of Texas.

We have, therefore, concluded to make known these views to our Liberty party friends, through your paper, and to say to them that we shall continue to use all our efforts that we believe will tend to the abolition of slavery, and hope the time will soon come when all in this country will enjoy all the rights of freemen, and thus a triumph of our principles be secured.

Wm. J. M. Steele, George Pettengill,
Rufus S. Sargent, Gilbert Kimball,
E. G. Dresser, Albert Chase,
N. H. Johnson, E. S. Tozier,
Wm. Hale, F. E. Fitts,
C. Woodward, E. S. Corning,
Nathan Caldwell, John Davis, Jr.,
John P. Heath, Philip Huntington.

P. S. There are many others of the Liberty party, who have not had an opportunity of seeing this, who will withdraw their votes from J. G. Birney.

If we deem it a good act to withdraw from the Liberty party, but a very bad act to vote for Henry Clay or James K. Polk. 'No Union with Slaveholders!'—Ed. Lib.

James K. Polk.

His 'bringing up' The Western Citizen, (Chicago, Ill.), publishes a letter from Rev. Ichabod Codding, of Warrensville, under the date of Oct. 1, which contains the following anecdote of Mr. Polk:

'I learned a fact last evening touching James K. Polk, from one of his old neighbors. Some years ago, James set out with some slaves which were owned by a man named, I do not remember the name, but he belonged to his father, Maj. Dobb, except one, who was his body servant. Among the number was a woman of great energy of character, who poisoned three slaves and herself, considering it better to die than to be sold into slavery. She had taken a large quantity of arsenic to vomit her. Among those killed was the body servant of James K. Polk, who declared that he had rather have lost \$1,000 than this slave. He sold the woman for a sound piece of property, though her constitution had been shattered in consequence of the poison. The individual who bought her prosecuted Maj. Polk, and they had a long lawsuit about it, and the Major was finally obliged to take the woman back; so your readers can see that James K. had a beautiful Democratic training.'

POLK ADVICE TO BIRNEYITES. The Wayne County (Pa.) Herald says: 'If the Abolitionists wish to cultivate and sustain a truly Christian and liberal policy towards the African race, they should let them support the nominations of the Democratic party—James K. Polk and George M. Dallas. Mr. Birney is a Democrat and a worthy man, but he can never be elected President. Let the votes intended to be cast for him be cast for Polk and Dallas, and the anti-slavery men will at least have the consolation of reflecting that they have not aided by their votes, either directly or indirectly, in electing Henry Clay, their greatest and worst enemy, to power.'

Here is another 'straw' from the Polk and Dallas Times, worthy of notice:

HENRY B. STANTON, Esq., of Chelsea, has been nominated by the Liberty party, in No. 2, as their candidate for Congress.

We learn that while the Convention was in session, an attempt was made by George Wheatland, a whig candidate for Congress in Essex county, and Quaker Hussey, of Lynn, to procure the nomination of Daniel P. King, as the abolition candidate! This unprincipled movement was promptly rebuked by the Convention, who, probably, are not desirous of being 'sold like cattle in the market,' to the whig Union of Salem—Boston Times.

Mr. TENNEY, one of the Polk candidates for Election in Tennessee, in a speech before the people, declared as follows—hear him!

'If ever any civil commotion should grow out of the agitation of this question, he for one would be found fighting for Texas, and against the Union! He also stated that if he was now a member of Congress, he would vote for a bill to appropriate money out of our public treasury, sufficient to pay all the debts of the Texan Government, whether Texas were annexed to the United States or not.'—Nashville paper.

A Picture of Slavery.

The Norfolk Herald of Wednesday, has a letter from a friend in Charlotte, Va., of the 9th inst., which the editors introduce to their readers as 'very interesting'; it relates to the condition of the planters in consequence of three successive 'bad years.' The letter says:

The sale of negroes continues at every Court day, and it is to be feared will continue for some time to come. As many as seventy were sold at the last Charlotte Court, and I learn that a large number will be sold at Buckingham Court on Monday next. The public roads give evidence of numerous sales, and large gangs are wending their way to the South. I met a gang of seventy slaves on Thursday last, another of thirty, the day after, and on Sunday, a third of twenty or thirty. A hundred in a single gang passed Charlotte Court-house two or three weeks since, bound to the South. I speak of what has passed under my own observation. If Texas were annexed, or its independence guaranteed by us, or the great powers of Europe, I have every reason to believe that the stream of emigration would flow in that direction as full as the Gulf of Mexico.

First letter to the National Intelligencer, predicted would be the case. Another series of three successive bad years would deprive Virginia of one third, perhaps one half of her slaves. It would be well worth knowing how many slaves have left the State during the last two years. The number would almost exceed belief.

W. P.

In making our extracts from the Madison Papers, we accidentally omitted the two passages which follow, together with some few others of less consequence. The omission is not important, since the whole mass, together with the extracts from the Debates in the State Conventions, and the Address of the American Anti-Slavery Society, and Francis Jackson's letter, are immediately to be issued in a pamphlet form, and will be for sale at our Depositories in New York and here. But we prefer to print these two for our readers, as bearing so intimately on the question:

Art. 1. Sect. 2. On motion of Mr. Randolph, the word 'servitude' was struck out, and 'service' unanimously inserted, the former being thought to express the condition of slaves, and the latter the obligations of free persons; he goes on to ask—

'Who can read the Madison Papers, and in other ways also acquaint himself with the mind of the Convention which framed the Constitution, and yet believe that the Constitution would have suffered it? Who can believe that this Convention, which would not suffer the word 'slave,' or the word 'slavery,' or even the word 'servitude,' to have a place in the Constitution; which agreed with Mr. Gerry that it 'ought to be careful not to give any sanction to slavery.' (This quotation from Mr. Gerry is not literal. It slightly varies his meaning) and which, to use the very words of its leading member Mr. Madison, on the floor of the Convention, 'thought it wrong to admit in the Constitution the idea that there could be property in man'—who, I say, can believe that this Convention would have consented to let the Constitution declare in plain, unequivocal terms, the right of the slaveholder to chase down, and to chase down unbridled, the poor innocent fugitive from slavery? More difficult, however, it would be for any one who has formed himself of the strong anti-slavery sentiment which then existed in almost every part of our country, to believe that the Constitution would have been adopted, had it so spoken.'

Now, where does Mr. Smith get all these facts? all this evidence on which to build his argument? Why, of course, from the Madison Papers.

Well, if we may take the testimony of these Madison Papers, as to what our fathers meant to do, may we not also take their testimony as to what they did?

Now what do they say our fathers meant to do and did, in the very clause we are discussing? Why, on the 158th page, (which Mr. Smith probably forgot to quote), they say, that from this very

'Article 4, Sect. 2, the third paragraph, the term "legally" was struck out, and the words, "under the laws thereof," inserted after the word "State," in compliance with the wish of some who thought the term "legal" equivocal, and favoring the idea that slavery was legal in a moral view.'

Now, if the clause does not at all relate to slaves, how stupid our fathers were to suppose that its phraseology could 'favor the idea that slavery was either legal or illegal, when it had nothing to do with slavery! Mr. Smith, arguing from Madison's own pages, indignantly infers that our fathers never could have done—the very thing which these very pages go on to tell us they did! Mr. Smith contends that the clause is ambiguous, because the Madison Papers allow that the word 'service' expresses 'the obligation of free persons;'—but let it be remembered that as to this point, no one of the Convention seems to have thought it ambiguous, and certainly Mr. Madison may be allowed to explain the ambiguity which Mr. Smith has tortured him into raising!—And this he does on the 158th page.

Doubtless there were men, as Mr. Smith says, in that Convention, who did not wish to implicate themselves in the guilt of slavery. But it is a remarkable fact that this clause, which no one denies was there understood to refer to fugitive slaves, passed without any debate. Very few words appear to have been said on it. Mr. Sherman does not object to their being returned, but only to troubling the State to do it! And those who objected to the word 'legally,' do not seem to have imagined that the fact of returning fugitives would 'favor the idea that slavery was legal in a moral view,' but wanted to be very careful lest the mode in which that obligation was expressed, would lead to such an inference! They cared nothing for the act, but every thing for the words! The truth probably is, that our fathers, wholly occupied as that age was with the guilt of the slave trade, had thought so little on slavery itself, as not to notice the connection in guilt between the man who returned a slave, and the man who continued to hold him. Slaveholding was not then acknowledged as a sin, requiring immediate abandonment. The same insensibility pervaded the country down to our days. Those who wonder at our fathers allowing such a clause in the Constitution, are bound to explain the remarkable fact, that though this clause, immediately after the ratification of the Constitution, began to be put in practice, and under it slaves were openly carried back, still no public attention, much less indignation, was excited! I have yet to learn that the slightest protest was ever made against it before 1830, when modern abolitionism arose, either by the pulpit or the politician, even when denouncing slavery itself as existing among us. I put it to Mr. Smith, whether a community which submitted, great and small, religious and profane, to the practical carrying out of such a provision, as if it related to slaves—slaves dragged back before their eyes,—for forty years, without a murmur, could have been so very pure that no amount of historical evidence entitles us to believe they ever did or would have assented knowingly to this provision? Practice speaks louder than profession. Our fathers did mean to return fugitive slaves, beyond a question—perhaps they did not think that, in so doing, they implicated themselves in the guilt of slavery; but more likely, they never took the trouble to think any thing about it.—This supposition is the only one which will reconcile their avowed principles with their actions, and leave us at liberty to think them honest in their professions. Whether this be so or not, we, to whom time has shown its guilt, are bound to trample their mistaken or wicked pledge in the dust.

Mr. Francis Jackson seems to me to have put the matter so clearly, that I cannot do better than quote his words—

'Mr. Madison informs us that the clause in question, as it came out of the hands of Dr. Johnson, the chairman of the "Committee on style," read thus: "No person legally held to service or labor, in one State, escaping into another, shall, &c.; and that the term "legally" was struck out, and the words "under the laws thereof," inserted after the word "State," in compliance with the wish of some who thought the term "legal" equivocal, and favoring the idea that slavery was legal in a moral view!'

A conclusive proof that, although future generations might apply that clause of the Constitution to other kinds of 'service or labor,' when slavery should have died out, or been killed off by the young spirit of Liberty which then awoke, and at work in the land; still, slavery was what they were wrapping up in 'equivocal' words; and wrapping it up for protection and safe-keeping, a conclusive proof that the framers of the Constitution were more careful to protect themselves in the judgment of coming generations, from the charge of ignorance, than of sin; a conclusive proof that they knew that slavery was not 'legal in a moral view,' that it was a crime, as every one who is a Christian, and who knows the laws thereof, inserted after the word "State," in compliance with the wish of some who thought the term "legal" equivocal, and favoring the idea that slavery was legal in a moral view!'

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Now looking at a post, near St. Stephen's cathedral. The Golden Lamb is in the suburbs of the town, without the wall, in the Leopoldstadt. I left the dinner guests smoking, eating fruit and nuts, and came over a small river, a branch of the Danube, and entered the walls into the city proper. Here passed through several streets, all rather narrow, but well paved and cleanly swept. I came to this place, out of my way, on purpose to see this post, standing in the very heart of the city. The post is the trunk of a tree, the only one now left of a vast forest that in former days extended to this spot, now the centre of the city. The post is entirely encircled by iron hoops, to preserve it, and so many large nails have been driven into it, that there is now no place for more. I

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, NOVEMBER 1, 1844.

Gerrit Smith and the Madison Papers.

Gerrit Smith, in his late letter, contends that the 2nd Sect. of Art. 4th of the U. S. Constitution, (No person held to service or labor, &c.) does not relate to slaves.

The first part of his proof is a verbal quibble of no consequence. The second is as follows. After quoting what the Madison Papers say of the meaning of this word 'service' in another clause, viz. Art. 1. Sect. 2, where, 'on motion of Mr. Randolph, the word "servitude" was struck out, and "service" unanimously inserted, the former being thought to express the condition of slaves, and the latter the obligations of free persons,' he goes on to ask—

'Who can read the Madison Papers, and in other ways also acquaint himself with the mind of the Convention which framed the Constitution, and yet believe that the Constitution would have suffered it? Who can believe that this Convention, which would not suffer the word "slave," or the word "slavery," or even the word "servitude," to have a place in the Constitution; which agreed with Mr. Gerry that it 'ought to be careful not to give any sanction to slavery.' (This quotation from Mr. Gerry is not literal. It slightly varies his meaning) and which, to use the very words of its leading member Mr. Madison, on the floor of the Convention, 'thought it wrong to admit in the Constitution the idea that there could be property in man'—who, I say, can believe that this Convention would have consented to let the Constitution declare in plain, unequivocal terms, the right of the slaveholder to chase down, and to chase down unbridled, the poor innocent fugitive from slavery? More difficult, however, it would be for any one who has formed himself of the strong anti-slavery sentiment which then existed in almost every part of our country, to believe that the Constitution would have been adopted, had it so spoken.'

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W. P.

Now looking at a post, near St. Stephen's cathedral. The Golden Lamb is in the suburbs of the town, without the wall, in the Leopoldstadt. I left the dinner guests smoking, eating fruit and nuts, and came over a small river, a branch of the Danube, and entered the walls into the city proper. Here passed through several streets, all rather narrow, but well paved and cleanly swept. I came to this place, out of my way, on purpose to see this post, standing in the very heart of the city. The post is the trunk of a tree, the only one now left of a vast forest that in former days extended to this spot, now the centre of the city. The post is entirely encircled by iron hoops, to preserve it, and so many large nails have been driven into it, that there is now no place for more. I

was asking a man who was with me, 'how came these nails in it?' 'They were driven into it by apprentices,' said he. 'It has been the practice for us, among the young men that have served apprenticeship at any time before in Vienna, soon as their apprenticeship expires, before they set up to work for themselves, to set out and travel, and work as they travel, in distant countries, enough to maintain themselves, and to perfect themselves in their trade, by seeing by it it is carried on in other lands. Thus they travel, four or five years, and then return to Vienna, and a supposed to be competent to set up for themselves. It was the custom of every apprentice, before he set upon this journey, to drive his nail into this post, in remembrance of his fellow tradesmen. Such was the superstitious importance attached to this ceremony, of driving the nail, that the young tradesman dared not set out on his travels without it, lest some terrible calamity should overtake him. To neglect this rite was to be exposed to disappointments, to robbers, to assassins, to sickness, and to death; but performing it with reverence and sincerity, and hearty good-will regarded as a security, a kind of charm against all danger. So these nails, driven into this post, are, in fact, a kind of votive offering, to propitiate some mysterious power or influence that controlled the young apprentices of Vienna. But those poor young apprentices supposed had control over their destiny, by driving a nail into this post, as the rich and noble hope to propitiate the Deity by building and endowing churches, cathedrals, monasteries, or by confessions to a priest.

Douglas, Remond, and Third Party.

New-Bedford, 10th mo. 27th, 1844.

MR DEAR FRIEND:

When I arrived here on the evening of the 24th, I found a meeting, organized at Liberty Hall, for Douglas and Remond, to expose the machinery of Third party, its commencement, and tactics. It appeared, in their speeches, that Third party had just had a convention, as they termed it, (if two swallows make a summer),—for the day sessions were very thinly attended, numbering short of one hundred, and they mostly old school abolitionists; but the evening meetings were full. It appeared that they called Douglas and Remond to speak, but they refused on the first day; but on the last day, Frederick took the stand, (of course in opposition to them), which roused the ire of the lion, and he roared, as I understand, as badly as though he had lost his mate. His language, I learn, was masterly for vituperation and malignity on the devoted head of poor Douglas. Poor Bradburn is out of his element; but it will take him a good while to get the confidence he has lost with the pure anti-slavery of our land. Douglas undertook to reply in the afternoon, and they adjourned, and left him standing. In the evening, the audience, perceiving how it was, called DOUGLAS, DOUGLAS,—but it was 'no go.' They would not let him speak, and the Convention broke up in confusion. Remond gave out word, on the spot, that they would hold a meeting at Liberty Hall, where Frederick would give his reply. Douglas commenced on President Birney, and his Secretary of State, Joshua Leavitt; showed how they managed to capture our mouthpiece, the Emancipator, &c. &c. Then Remond took the floor, after an attempt was made by friend Goldsboro to defend Third party, who soon thought it best not to proceed; so he retired from the platform. Remond commenced by stating that it was religious bigotry that divided the anti-slavery ranks, and the placing of that devoted friend, Abby Kelley, on a committee of business. Nubly did he and Frederick sustain old school abolitionism, by showing that we stand on the original platform, &c.

The best part was, that the Whigs were holding a meeting at the Town Hall, at the same time, but it was so uninteresting, or ours so much more interesting, that the major part of them came to our meeting, and I have no doubt they were well paid for their trouble.

The above meeting, in addition to our Convention, made anti-slavery rather interesting to New-Bedford. It is really amusing to hear the politicians praising our speakers, saying those negroes are smart fellows, &c. &c. instead of the old slang, 'They cannot take care of themselves.' It shows forth something that is worthy to be looked at.

Some of our Democratic friends have charged us with playing into the hands of the Whigs, in the meeting, against the Liberty party; but they are much mistaken, for the Whigs receive no mercy at our hands. We have given Church and State full as much credit as they deserve, but we play into none of their hands. It only shows that Third party is democratic in effect; if not, why defended by the supporters of James K. Polk? But I do not understand much about politics; so I will leave them with the rallying cry, 'NO UNION WITH SLAVEHOLDERS!'

the street and set down so easily as not to upset a bottle of ink.

The schooner *Atlantic*, from the Lower Lake, was unloading salt yesterday P. M.—now a few pieces of her can be seen by the water's point.

The *Traveller*, from the same place, is quietly stowed away by the side of Barclay's shoe shop.

ADOLPHUS UNION LIBRARY ASSOCIATION. The name of Thomas Cole was accidentally omitted in the Board of Directors, as published in a late number of the Liberator.

DIED—In Salem, suddenly, Oct. 23d, Mr. William Williams, aged 80 years. He was much beloved by all who knew him. To the fugitive from oppression, his doors were especially open, and his house a free asylum. As to his religious principles, he always regarded the rights of conscience as belonging to all who felt in the Spirit, and showed their love to God by their acts of kindness to man. His funeral took place on Friday last, which was attended by great number of friends.—Communicated.

THE ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

This Annual Bazaar deserves to be considered one of the institutions of the United States; and were we patriotic, in the narrow sense of the word, we should be foremost to give our country credit accordingly. But it is to the credit of mankind at large, when any human being holds steadily to a holy purpose for eleven consecutive years, through good report and evil report; (the former often the most dangerous to holy purposes) unwearied by toil undiminished by opposition, uninfluenced by the flow of time, which wears away so many good intentions. We therefore feel free, seeing that the Bazaar is for the world's credit, and the world's benefit, to call upon all the world to give to it. The rights of humanity, and the rights of olden times we would say, in the words of Paul, I entreat ye, true yoke-fellows, help those women which labored with me in the gospel, whose names are in the book of life." For eleven years, neither rest, nor selfish influence, nor vanity, nor forgetfulness, nor sinful self-distrust have had power over them to make them hold their names from the book of this soul-cheering existence. It is to them no self-denial now; no matter what they may once have counted it, or how they may have felt it.

All other emotions seem unsatisfactory, insufficient, merely personal,

Compared with those high feelings which inspire. The genius of the gift of Liberty.

What matters it to their hearts, or to the welfare of the slave, that what they do is little, if it be all they can? Is not the cup of cold water, given in the right spirit, still as significant of all that is good, and noble, and successful in life, as it was when the three friends of David hazarded their lives to draw it from the quivering side of Bethlehem, or when the Saviour showed his benediction upon all who offer it?

Let all, then, be up and doing. There are but about three months to pass between this time, and the week of the Fair. The prospect at present is that there will be a small deficiency in the subscription than on any former occasion. A little zeal and diligence will remedy this deficiency in quantity, and make the amount equal to the beauty of the contributions. We heartily thank each and all, jointly and severally, of the thirteen anti-slavery sewing circles in Worcester County, Massachusetts, who have announced to us their intention of coming to our help. How much their letters only have cheered and helped us, they can never know, till they too shall have labored for a decade, in all the discouragement of lone lives, and then but have heard that others' hearts are not of stone, but are ready to respond to theirs, if they will but overcome their disinclination to make the appeal.

An appeal like the one we have to make, who that would be thought unworthy to take it for Freedom—the basis of all other things;—the magnificent ground-tone in the music of human life, without which, life itself is a snare. Enjoying it ourselves, can we be so base as to find our happiness complete, while slave calls vainly to us for deliverance?—That were to make ourselves unworthy of the blessing.

THE LIBERTY BELL, our little Anti-Slavery annual, will be published as usual, at the time of the Fair. All of whom we have promise of contributions for it, either literary or pecuniary, or who feel moved to aid it in either way, are requested to write or send their contributions to Mr. George B. Sumner-street, Boston; or only an early preparation can ensure a satisfactory completion.

Donations of money, articles, and of materials of all kinds to be used for the Fair, are asked with confidence of all who feel the slightest interest in the anti-slavery interpretation of the Bible, but PRINCIPLE—not a party, but a CAUSE. Address of the Committee, 142 Nassau-street, New-York, Office of the American Anti-Slavery Society, or 35 Cornhill Boston, Office of the Massachusetts Anti-Slavery Society.

SALEM FEMALE A. S. SOCIETY.

A course of six Lectures will be delivered before the Salem Female A. S. Society, upon successive Sabbath evenings, at Meadhall Hall. The introductory lecture will be given by the Rev. John Pierpont, Boston, Sunday evening, Oct. 20th, at 6 1/2 o'clock.

The remainder of the course to be delivered by the following gentlemen, as follows, viz:

Wm. A. White, Oct. 27th.
Frederick Douglass, Nov. 3d.
Wm. L. Garrison, Nov. 10th.
Wendell Phillips, Nov. 17th.
Charles L. Remond, Nov. 24th.

A collection to defray the expense of the Hall, will be taken up.

All persons interested are cordially invited to attend.

ELIZA J. KENNY, Recording Secretary.
Salem, Oct. 11, 1844.

ESSEX COUNTY A. S. SOCIETY.

A quarterly meeting of the Essex County Anti-Slavery Society will be held in Marblehead, commencing on Monday, Nov. 4th, at 1 1/2 o'clock, P. M. to continue the succeeding day and evening.

for consideration. It is earnestly hoped that large numbers of the friends from all parts of the country will assemble on that occasion, to urge onward this glorious enterprise.

C. L. Bonmond, Frederick Douglass, and Henry Clapp, Jr. will be present.

MARY P. KENNY, Sec'y.
Salem, Oct. 21, 1844.

ANNUAL MEETING OF THE RHODE ISLAND A. S. SOCIETY.

The 9th Annual Meeting of the Rhode-Island State Anti-Slavery Society will be held at the "New Mechanics' Hall," in Washington Building, Providence, commencing on Wednesday, November 20, at 10 o'clock, A. M. and will continue in session two or three days.

Arrangements have been made to secure the attendance of a number of able and efficient speakers.

The Ladies' Anti-Slavery Society will furnish refreshments for those who attend the meeting. It is confidently expected that this will be a meeting of great interest, as a number of interesting and important questions will come up for consideration. Let the abolitionists of Rhode Island be there "en masse."

To the friends in other States we say, come.

In behalf of the Board, A. PAINE, Secretary.
Providence, Oct. 25, 1844.

ADELPHI CLUB LIBRARY ASSOCIATION.

The eighth course of Lectures from this institution will be delivered at the

TREMONT CHAPEL,
(UNDER THE BOSTON MUSEUM.)

The course will commence on **TUESDAY EVENING, November 10,** with a Lecture from

Rev. THEODORE PARKER, of West Church.

Lecturers may be expected from the following distinguished gentlemen, on the succeeding Tuesday evenings:

Wendell Phillips, Esq. Rev. John Pierpont,
Walter Channing, M. D. William Lloyd Garrison,
Rev. Samuel J. May, J. V. C. Smith, M. D.
H. I. Bowditch, M. D. Rev. Sam'l K. Lothrop,
Edmund Quincy, Esq. Paul H. Sweeter, Esq.
Rev. Caleb Stetson, Rev. James F. Clarke,
Edward Young, Esq.

To be followed by other gentlemen of talent and in Boston.

Free Entries will commence precisely at half past 7 o'clock.

Tickets for the course, admitting a gentleman and lady, 75 cents. Single tickets 50 cents—to be obtained at No. 25 Cornhill at the Chronicle office, 7 Cornhill, and at B. H. Greene's Bookstore, 124 Washington-street, and also of the Committee.

WILLIAM C. NELL,
CHARLES A. BATTISTE,
ALFRED G. LAWTON, } Lectures
EDWARD R. HAWTON, } Committee.
BENJAMIN WEEDEN,
WILLIAM W. RICH,

POETRY.

Give these stirring lines a fresh circulation.

From the Boston Courier.

A RALLYING CRY FOR NEW-ENGLAND, AGAINST THE ANNEXATION OF TEXAS.

BY A YANKEE.

Rouse up, New-England! Buckle on your mail of proof sublime,
Your stern old hate of tyranny, your deep contempt of crime!
A traitor plot is hatching now, more full of woe and shame,
Than ever from the iron heart of bloodiest despot came!

Six slave States added at a breath! One flourish of a pen,
And fetters shall be riveted on millions more of men!
One drop of ink to sign a name, and Slavery shall find,
For all her surplus flesh and blood, a market to her mind!

A market where good Democrats their fellow-men may sell,
Oh, what a grin of fiendish glee runs round and round through hell!
How all the damned leap up for joy, and half forget their fire,
To think men take such pains to claim the notice of God's ire!

It's not enough that we have borne the sneer of all the world,
And bent to those whose haughty tips in scorn of us are curled?
It's not enough that we must hunt their living chattels back,
And cheer the hungry bloodhounds on that howl upon their track?

It's not enough that we must bow to all that they decree—
These cotton and tobacco lords, these pimps of slavery—
That we must yield our conscience up to glut Oppression's maw,
And break our faith with God to keep the letter of Man's law?

But must we sit in silence by, and see the chain and whip
Made firmer for all time to come in Slavery's bloody grip?
Must we not only half the guilt and all the shame endure,
But, help to make our tyrant's throne of flesh and blood secure?

If hand and foot we must be bound by deeds our fathers signed,
And must be cheated, gull'd and scorn'd, because they too were blind,
Why, let them have their pound of flesh—for that is in the bond—
But woe to them if they but take a half hair's breadth beyond!

Is water running in our veins? Do we remember still
Old Plymouth rock, and Lexington, and glorious Bunker Hill?
The debt we owe our fathers' graves? and to the yet unborn,
Whose heritage ourselves must make a thing of pride or scorn?

Gray Plymouth rock hath yet a tongue, and Concord is not dumb,
And voices from our fathers' graves, and from the future come;
They call on us to stand our ground, they charge us still to be
Not only free from chains ourselves, but foremost to make free!

The homespun mail by mothers wove, that erst so freely met
The British steel, clothes hearts as warm with Pilgrim virtues yet;
Come, brethren, up! Come, mothers, cheer your sons
Once more to go to nobler battle-field than with our olden foe!

Come, grasp your ancient buckler, gird on your ancient sword,
Let Freedom be your banner, your army God's word;
Shout, "God for our New-England!" and smite them
hip and thigh,
The cursed race of Amalek, whose armor is a lie!

They fight against the law of God, the sacred human heart,
One charge from Massachusetts, and their counsels fall apart!
Rock the old Cradle yet once more! let Faneuil Hall
Send forth

The anger of true-hearted men, the lightning of the North!
Awake, New-England! While you sleep, the foe advance their lines:
Already on your stronghold's wall their bloody banner shines!

Awake! and hurl them back again in terror and despair—
The time has come for earnest deeds, we're not a man to spare!

THE PLANTATION SONG.

The following song is said to be sung by the slaves as they are chained in gangs when about to start to the far off South—children taken from parents, husbands from wives, and brothers from sisters.

See these poor souls from Africa,
Transported to America;
We are stolen and sold to Georgia—will you go along with me?
We are stolen and sold to Georgia—go sound the jubilee.

See wives and husbands sold apart,
The children's screams—(it breaks my heart)
There is a better day a coming—will you go along with me?
There is a better day a coming—go sound the jubilee.

Gracious Lord! when shall it be,
That our poor souls shall all be free?
Lord, break them slavery powers—will you go along with me?
Lord, break them slavery powers—go sound the jubilee.

Dear Lord! dear Lord! when slavery'll cease,
Then our poor souls can have our peace:
There is a better day a coming—will you go along with me?
There is a better day a coming—go sound the jubilee.

THE REFORMER.

BY R. H. SACON.

The true Reformer, like the pioneer,
Who hews the western forest, must throw by
All thought of ease or resting till he die:
Nor in his noble breast admit the fear

Of ill; although, through life, he may not hear
The voice of friend, nor see one loving eye
To cheer him on his way of duty high,
And warn him when his foes are lurking near!

Yet fields of beauty, by his dauntless gloom,
Shall rise in lowliness, where now the gloom
Of error doth the light of truth withstand;
The lonely wilderness he falls shall bloom
Throughout all aftertime; and those who now
Sow with mad haste, before his tomb shall bow

MISCELLANY.

From a Dublin paper.

Zozimus 184. B. and T. B. C. Smith.

That far-famed poet, who in the 'dead waste and middle of the night' is wont to waste his sweetness upon Carlisle-bridge, and who is known by the classical appellation of 'Zozimus,' was brought before the magistrates of College-street police-office yesterday, charged with having obstructed the public footway in Sackville-street at the night preceding, while singing a ballad which collected a large crowd of the midnight diletanti around him.

The complainant was the illustrious 184 B, who stated that at 12 o'clock on Thursday night he found Zozimus at the corner of Lower Abbey-street, singing in his own peculiar and highly characteristic style a political song which appeared to be exceedingly popular with his audience; so much so, indeed, that they insisted on encoring it again and again. Complainant ordered him 'to move on and not obstruct the passage,' but Zozimus refused to stir, alleging that that was a lucky corner—that he made 7d. there already, and that nothing would induce him to leave the favored spot. 184 B, thereupon seized the bard by the collar, and, alas! for the usage which genius experiences in this heartless world! dragged him to the watch-house.

Zozimus—My lord, I was not doing harm to man or mortal. The news of the Liberator's liberation arrived in town at six o'clock, and ran like wildfire through the city. Some of the noblest spirits of the poetic genius, called on me at my lodgings in Pimp alley, off Camden-street, and conveyed me the gratifying intelligence just as I was sitting down to supper, and as Mrs. Zozimus had the tea-pot in her hand, asking me if my tea was to my liking, my vivid imagination immediately pictured to my mind the pitiable woe-begotten condition in which Alphabet Smith must be on the glorious morning. I imagined to myself a meeting between himself and his victim in the public streets. Inspiration seized me. I was in the vein, and in five minutes wrote a song, which, I venture to predict, will live forever. I went to the corner of Abbey-street, and was in the act of delighting my audience, when 184 B came up and hauled me off!

Magistrate—But, Mr. Zozimus, why did you obstruct the public footway?
Zozimus—Sure it wasn't I that obstructed it, but them that gathered around me. (Laughter.) Arrah, listen to my song.

The bard thereupon without further ceremony recited the following sublime composition:—

Musha, Dan, who let you out?
Said the T. B. C.
Musha, Dan, who let you out?
Said the T. B. C.
Sure I thought I lock'd you in,
You contraverted of min,
And what brings you here again?
Said the T. B. C.

Through the kitchen did you climb?
Said the T. B. C.
For you're fit for any crime,
Said the T. B. C.
There were locks both great and small,
Did you dare to pick them all?
Did you scale the prison wall?
Said the T. B. C.

No, I didn't scale the wall,
Said the Dan Van Voelt.
Through the flue I did crawl,
Said the Dan Van Voelt.
Nor I didn't use a spike,
Nor I didn't use a pick,
For I'd sworn to do the like,
Said the Dan Van Voelt.

But night is foiled by right,
Said the Dan Van Voelt.
Like the darkness by the light,
Said the Dan Van Voelt.
My cause was on a rock,
'Twas the law that picked the lock,
And I'm free, my back on the rack,
Said the Dan Van Voelt.

Oh! confusion to you, Dan,
Said the T. B. C.
You're the devil of a man,
Said the T. B. C.
Oh, we're in a precious plight,
By your means this blessed night,
For you've bothered us outright,
Said the T. B. C.

Magistrate—In consideration of your high poetic endowments, Mr. Zozimus, I will discharge you, if you promise not to offend again.
Zozimus willingly gave the promise, and was discharged.

Zozimus Again!

COLLEGE-STREET POLICE OFFICE.

Zozimus, 184 B. and T. B. C. Smith.—184 B entered this office yesterday arm-in-arm with Zozimus, whom he charged with having, on the night preceding, collected a crowd at the corner of College-street, in Brunswick-street, as obstructed the public passage.

The complainant having alluded very feelingly to his hard fate, which rendered it imperative on him to treat men of genius with severity, and having assured the bench that nothing but a high sense of public duty could induce him to take up 'Zozimus,' (Satan Montgomery), or any other poet of a similar calibre of genius, stated that at ten o'clock the night before, he found Zozimus singing a song, with a large crowd around him, opposite the Rose Tavern. Zozimus, as usual, refused to move on, and he (184 B) was consequently obliged to take him into custody.

Magistrate—What excuse have you to offer for this conduct, Mr. Zozimus?
Zozimus—None, my lord. My chances of escape are invested now, as on many a previous occasion, in the sublimity of my composition. Listen to my song, and then send me to jail if you have the heart to do so.

The bard thereupon took a piece of paper out of his hat, and read as follows:—

Alphabet Smith went out one day,
'Twas 'Merrion-square patrolling O,
He met brave Dan upon his way,
And he wonder'd to see him strolling O!

'Be bad,' said he, 'this sight is queer,
My eyes it does bedizen O,
What call have you wandering here?
Or how do you leave your rising O?

'Ev'ntime like this the rage would stir
Of Christian or of Fagyal O,
I prov'd you a conspirator,
And you shew'd you were illigal O!

'Yet here you sit in open day,
Foremost my house so freely O,
Upon my conscience I must say,
You've used me ungen'tly O!

'Come, come,' said Dan, 'be cool, my child,
In every word and sense O,
And if you keep your temper mild,
I'll get you satisfaction O!

I know 'tis hard your toils should be
Without reward or guerdon O;
But you're a man of sense and fire,
His name is Mervyn Puckus O!

Then Tom be leaped about elate,
Tremulous was his foster O,
Six he, 'I'll send a message straight
By my darling Mister Brewster O.

I'll send that Fardion low again
He'll wink at your patrolling O;
He's paid for keeping prisoners in,
And how dar he send them strolling O?

Magistrate—Notwithstanding the sublimity of that delectable composition, I must fine you 1s, Mr. Zozimus.

Zozimus—Well, your honor, will you take it in weekly instalments?

Magistrate—I cannot do any such thing.

Zozimus—Then here's the money all in a lump, your honor.

The Bard then 24 half-pence out of his pocket into the hands of 184 B, and left the office.

Boston Employment Society.

This Society held its third annual meeting at its Room, October 7th, 1844. The Superintendent made his Report of the transactions of the Society for the last year.

From this, it appears that the number of applicants for employment in the several quarters is as follows:

First quarter, 375
Second quarter, 363
Third quarter, 804
Fourth quarter, 511

Total 2053

Of these it is known that 804 have obtained employment at the close of the year, and the left the city in consequence of advice from the Superintendent, this advice proceeding directly from a knowledge of the facts in the several cases, or from such an approxi-

mation to accurate knowledge as made it the duty of the Superintendent to give it. The above number are known to have received employment, or have left the city. There is little doubt that full as many have received the benefits of the office, from whom no report has been obtained of the fact. Supposing this to be the case, we have a total of twelve or fifteen hundred persons who have been benefited by the Society, by obtaining employment through its agency, or who have received very valuable information from the same source. And who have received these benefits? For the most part strangers, who have come here for employment, and who have often spent much money in seeking for the information which at last they have obtained of the Society, without charge. Some have said they had spent as much as six dollars for intelligence, and had obtained none.

This Society has not found it necessary to advertise for persons for specific purposes. There are always on its books names registered in order of employment desired, in sufficient number to meet in due order almost any demand, and they are therefore invited to call at the office, No. 66 Cornhill, and the demands of all will be at once attended to. In this way, the whole benefits of this enterprise will be obtained; and employers, and those wishing employment, will be abundantly and satisfactorily accommodated.

The Treasurer presented his Annual Report. From this, it appears that the income of the Society has been \$572.00,—being the annual assessment of \$2.00 paid by 286 members; and that there is a balance of \$40.94 in the Treasury, "and no bills unpaid."

We learn from this Report, at how small a cost of money the Society has been enabled to do so much for the public, and deserving individuals, service to last year.

The Society earnestly and respectfully invites the attention of the community to the statements made in this its second Annual Report. It asks for new names to its subscription lists. Its demands on each individual are very small, and it engages to aid with capital for any one who, in obtaining employment, and also to assist such men to obtain employment. The Society enters upon the third year of its labors with new purposes of promoting its important objects.

WALTER CHANNING, President.
GEORGE PASSAROW, Superintendent.
Boston, Oct. 10th, 1844.

Noble Sentiments.

The Journal du Cher publishes the following speech, purporting to have been recently addressed by the King to the Legislative Assembly, in the presence of him as President of the Society of Christian Morality, various addresses forwarded to him by the English and American Societies for the preservation of peace:—"I am happy to receive these addresses, and feel particularly gratified to find that our American friends should do justice to the pains I have taken to maintain the general peace of Europe. There is no advantage in maintaining peace when a nation has attained the object for which it has fought, because ultimately the losses are always greater than the gains. I have ever professed that principle. When I was in America, forty years ago, I was often asked to propose treaties at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then a man of peace, and my anxious desire was that it should enjoy peace and happiness. This is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence and act myself in favor of that great cause. May the Almighty accord me the maintenance of peace. I wish to see no more wars, and I wish to see all nations in peace, and all the world in peace. I regard as an absurdity, if the smaller States desired it, we should prevent them; and as peace between the great powers become daily more consolidated, I hope, if I live a few years longer, that a general war in Europe will have become impossible." This speech has been severely criticised by some portions of the French press.

Excellent Resolutions.
The following resolutions were discussed at a recent meeting of the Kennebec Universalist Association, held at Gardiner. 'They obtained,' we are informed, 'about one third of all the votes of the council, including clergy and lay delegates.'

Whereas, the laws of God are an expression of universal principles, from which no exception can be made, and which are equally binding on all men; and whereas, 'Thou shalt not steal,' or 'Thou shalt not kill,' and whereas, Christ has taught us both by precept and example, to 'overcome evil with good,' to 'pray for those who despitefully use and persecute us,' to 'resist not evil,' to 'love our enemies,' and forgive them as we wish to be forgiven; therefore,

Resolved, That the taking of human life, whether it be done as a penalty for crime, in the single combat of the duellist, or upon the field of battle, is in direct violation of the laws of God, and entirely obnoxious to the spirit and practice of Jesus Christ.

Resolved, That Christians can no more consistently lend their support to laws authorizing capital punishment, nor to the maintenance of an army or navy to butcher their brothers in war, than they could participate in the crucifixion of Christ;—for, inasmuch as they do it to one of the least of his brethren, they do it unto him.

Resolved, That the office of Chaplain in the army or navy could never be occupied by a true follower of the 'Prince of Peace.'

Resolved, That chattel slavery is a monster of iniquity, too hideous and too cruel to be tolerated in a land of Christianity.

Resolved, That the religion of this country is one of the strongest props of the slave system; and that the denunciation of Universalists, instead of contributing to the extinction of slavery, tends to perpetuate it, should be withdrawn, and all ecclesiastical and clerical fellowship from slaveholders and their abettors.

From the Cincinnati Herald.

Democracy.

The following rhapsody from the St. Clairsville Gazette, finds its way into the Kentucky Gazette, and thence into the Liberator.

'DEMOCRACY.—No man is a Democrat who is low, mean, and possessing a narrow, contracted spirit. Pride is an enemy to Democracy; so is faction, so are cliques. It labors for the poor, the despised, and the oppressed. It rises above error, exposes sophistry, looks around and abroad for objects of commiseration. It is the flag of equal rights, and its pedestal rests on the rock of justice and humanity.'

'What a school for the American patriot we have in the study of Democratic principles! Here we study the method of meliorating man's condition, rendering him only a little lower than the angels. Here we learn that acting righteously and performing justice, makes us happy and prosperous. Here we learn to reform errors and abuses, and clothe humanity in the unstained garb of innocence.'—St. Clairsville Gazette abridged.

Close by this Democratic creed, we find the following beautiful commentary:

'NEGROES WANTED.
The highest price in Cash will be given for thirty Negroes, from 10 to 25 years of age, and of both sexes. Apply at the Farmers' and Traders' Hotel, Lexington, Aug. 17, 1844.—2m.'

Though no 'mean' man can be a Democrat, it does not follow that a man who makes others work for him, is a Democrat. The first step in Democracy is the first water, in fact, the very chief of the universal Democratic brotherhood!

Democracy would be doing a peddling business to look at home for objects of commiseration; so it looks abroad, and its charity to the oppressed of other lands, seems to keep pace with its niggardliness to the oppressed of its own land.

It has so intense an affection for the poor, the despised and the oppressed, that it can never rest till it makes their muscles and sinews all its own, slaving them by paying for them the highest cash prices.

'Is a standard bearer at this time is James K. Polk, the owner of the plantation of forty slaves, and a "pet" of the great mass of human beings, say two and a half millions, groveling in chains.

O, what a school for the American patriot! With the groans of these pupils of Democracy sounding in his ears, how rapid will be his advance in the study of the method of restoring man's condition! rendering him only a little lower than the angels! We do not know, however, that the Democracy of the angels permits them to put each other up at public auction. This glorious consummation seems reserved as the crowning perfection of sublimity Democracy.

To be serious—the Democrats must do one of two things—give up their professions of regard for human rights, or give up their allies, who are daily trampling upon these rights.

From the Essex County Washingtonian.

The Unity of Reform.

The spirit of humanity is one. All its interests are in perfect unity. Its great central truth is the brotherhood of man. All reforms, therefore, which are built upon that platform, must progress together. They cannot clash. The friends of one of them must be the friends of all. Their interests are necessarily and eternally identical. For this reason, I make no apology for occupying so much of my space with anti-slavery articles. I do it frequently for the express purpose of vindicating the essential unity of all true reforms. Whoever takes offence at this course, does not understand the deep meaning of the Washingtonian movement. That movement is not selfish—no humane movement can be. It is the sympathy of itself of every reform which tends to lift man from the dust. It knows nothing of envy or jealousy. It is sky-high above them both. Whoever complains, therefore, of the Essex County Washingtonian, that it frequently (as to-day) intermeddles with extraneous reforms, may be sure he is no true reformer. He may be honest in his view, and really fear that if moral reform is not speedily accomplished, it will be a waste of time. But this is an idle fear, and it will be well for his soul that he disposes himself of it instantly. I repeat the idea—and it cannot be repeated too often—that moral reforms are gregarious by their very nature, and must go together.

The Miller Excitement.

A Boston correspondent of the Congregational Journal, in a letter describing the scenes he witnessed at the Tabernacle meetings in this city, says:

The scene was outrageous. Banners, clubs and bricksbats were made use of to the utmost freedom. Several persons were injured. And all this on the Sabbath day. It is with humiliation and pain we record such occurrences.—Phil. Inq.

The Gale at Rochester.—Though less destructive to life and property than at Buffalo, the hurricane at Rochester was tremendous. Many trees were uprooted, and buildings stripped of their roofs. Among the celebrated Churches in Rochester on Stileston-street, the roof of the Dutch Church of Stileston-street was entirely carried off. The gable end of Mr. Howe's brick building was blown down and fell with a tremendous crash, almost annihilating Brewster's store adjoining, going through the roof and both floors into the cellar. No lives were lost.

Foot Race.—A great foot race came off at Hoboken on Wednesday last. The prizes were \$500, \$250, \$100, and \$50. The distance to be run, 10 miles. There were 16 competitors. Those who ran that distance within an hour, were John Gilder, a young mechanic of New-York, who received the first prize; John Barlow and John Greenhalgh, two Englishmen, who received the second and third prizes; John Ross, the celebrated Cherokee Chief, who received the fourth prize; and Henry Stannard, of Connecticut, who accomplished the 10 miles in exactly an hour. The two Englishmen, it is said, came over expressly to attend this race.

Vermont Asylum for the Insane.—By the Eighth Annual Report, which is just published, the institution appears to be in a prosperous condition. The buildings have been enlarged this season, furnishing greater accommodations, and improving the means of classification. 232 patients have enjoyed its advantages the past year, 74 have been discharged, and 158 now remain. Of those discharged, 51 have recovered. The terms are fixed at \$2 per week, or \$80 per year, and the patient remains in the institution. Patients from other States are received on the same terms as those from Vermont.

Dryburgh Abbey, where the body of Walter Scott lies buried, is the property of the Earl of Buchan. Over the lodge gate, at the entrance to the Abbey grounds, is a sign on which is painted, in large letters, placed there in all seriousness, by order of the countess of Buchan, which runs thus:—"SLAVEHOLDERS FROM AMERICA NOT ADMITTED."

The Christian Observer records the death of the Rev. George H. Apthorp, missionary in India. Mr. A. died at Oodipoor, Ceylon, on the 8th of June last, aged 46 years. Mr. Apthorp was at Quincey, Mass. He graduated at Yale College in 1820, and at Princeton Theological Seminary in 1833, and left the United States for his mission in 1833.

Fight between Messrs. Bots and Jones.—At a discussion on the 8th instant, at Henrico county C. H., Va., between Mr. Bots and Mr. Jones, late Speaker of the House of Representatives, a quarrel ensued, and a regular fight took place between them.—Phil. Ledger.

The Reform states, that during the last census taken by order of Government, it has been ascertained that there exist throughout France 6,642,416 dwellings, 82,575 mills, 4412 furnaces and forges, and 38,000 manufactories. Total, 6,767,433 properties, belonging to 10,282,946 individuals. There remain, consequently, says the Reforme, '24,717,050 non-proprietors, or passive citizens.'

Mechanics' Exhibition.—The total amount of receipts at the late exhibition of the Massachusetts Charitable Mechanic Association was \$15,516 35. The expenses will probably amount to \$8000 or \$9000.

Novel Feat on the Thames.—A clown, named Barry, who performs at Andley's Amphitheatre, undertook for a wager, to sail on the Thames, from Vauxhall to London bridge, in a tub drawn by two geese. He performed the feat successfully on the 23d ultimo. It was done by Usher, the clown, about twenty years back.

Suicide.—Mr. John B. Chase, of Northfield, committed suicide by hanging on Monday, the 10th ult., upon a tree in the yard of his residence. On the same day, in the same neighborhood, Mr. George Blanchard attempted the same performance, but was cut down and resuscitated.—Belknap N. Gaz.

Snow.—A letter from Sharon, Vt., of the 2d Oct., says, we had a fine snow storm here on Saturday. In Stockbridge, the snow was 3 or 4 inches deep. The Berkshire hills were covered with snow on the 3d inst.

Dreadful Fires.—A fire took place at Jessy on the 4th ult., says a Smyrna journal, which destroyed 300 houses. About the same time, a fire took place at Honsella, also in Moldavia, which consumed 200 houses and destroyed 100 lives.

The clothing warehouse of Mr. J. J. Mahoney, 50 Ann-street, was broken open on Friday night, and about \$1000 worth of property stolen. The robbers entered by the back window.—Boston Merc. Jour.

The Brattleboro railroad subscription has reached \$330,000, and the corporation will be organized immediately that a million is booked.—Boston Morning Post.

A shoal of whales, amounting to upwards of five hundred, proved a prize a few days since to the poor inhabitants of Zealand, who captured them all, and sold the carcasses at \$2 5s. each.

Luther S. Cushing, Esq., of Boston, has been appointed Judge of the Court of Common Pleas, in the place of Judge Allen, resigned. Mr. Cushing is well known, having been for many years Clerk of the House of Representatives, and editor of the American Jurist.

A poor workman, of Altona, has recently come into possession of a fortune of \$1,500,000, by the death of his brother, who died lately at Demerara.

Snow.—A man informs us that on the last day of September, he rode nine miles in Stoughton in a sleigh, with the snow nine inches in depth.—so says the N. H. Patriot.

Insanity and Suicide.—A young man by the name of Kulp, about 18 or 19 years of age, committed suicide last Friday, by throwing himself into the Niagara river at Black Rock. He had been some time infatuated with the Millerite delusion.

The effective military force in Ireland on the 1st ult., including cavalry, infantry and artillery, was 26,000 men.

The Duke of Grafton died at his seat in Suffolk, September 28th, in the 25th year of his age.

A man has been fined \$200 in New-Orleans for selling liquor to a slave. His license was also taken from him, and he is incarcerated for the trade in the State forever.

'Air Tight Shoes—Rights of the Patentee—Judge Sprague, in the U. S. Circuit Court at Boston, refused, on Monday, to dissolve the injunction previously issued in favor of Isaac Briggs, against the manufacture of air-tight shoes by a Mr. Badger. The effect of this decision is to sustain Dr. Orr's patent, and to enable his Administratrix to restrain, by injunction, all slave-dealers from manufacturing the air-tight shoe without a license from her.

Rev. Charles Fitch, the Advent lecturer, died suddenly at Buffalo, N. Y., in consequence of taking cold while immersing some of his converts.

A COLORED INFANTRY DETACHED. A colored man, named Wm. Johnson, was on Wednesday arrested in Pittsburgh, under false pretences. He represented himself to have once been a slave, but had purchased his freedom; his wife and several children were yet in bondage in one of the southern States, but in what particular we did not learn. His tale was very ingeniously told, and at once enlisted the sympathies of all upon whom he called.

He succeeded in imposing upon the generosity of a large number of persons, and collected quite a handsome sum of money. The money thus collected, he spent in purchasing country produce in Ohio, which he forwarded to his accomplices in Pittsburgh to sell for him. They divided the spoils among them, and at the end of the year each was enabled to pocket a handsome sum of money as his share of the profits. He also visited other cities and towns. It is supposed that he has been travelling the country for years, and has amassed quite a fortune in telling his pitiful tale of woe! He has several accomplices, who are supposed to be white men. He was, in default of bail, committed to jail.

Francis Atter.—The immersion of converts to Millerism took place again yesterday afternoon, in the Falls, and one of the candidates, a female, after baptism, became so violently excited, that it was only by great exertion that she was kept from the water. We have heard of several instances of peculiarly violent fits of a truly lamentable character, involving irretrievably the means of future subsistence.—Balt. Sun.

A Disagreeable Affair.—About 4 o'clock yesterday (Sunday) afternoon, a disagreeable fight took place in Third-street, just below South, between the Weccaco Hose and Franklin Engine Companies.

The scene was outrageous. Banners, clubs and bricksbats were made use of to the utmost freedom. Several persons were injured. And all this on the Sabbath day. It is with humiliation and pain we record such occurrences.—Phil. Inq.